

The Baptist Record

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Mission candles light the world's darkness in 1993

RICHMOND, Va. (BP) — In the darkness of 1993's anarchy, ethnic hatred, and human suffering, Southern Baptist missionaries and the Christians they worked with lit candles of hope in Christ.

They also witnessed other candles lit — or sheltered — by unseen hands.

Here are some of the flames that flickered into life:

An entire ward of AIDS patients accepted Christ as Savior when Argentine seminary student Esteban Cardozo visited a hospital in Buenos Aires at the request of a patient's mother.

Mohammed Hussein, a crippled 12-year-old boy in Somalia, was abandoned. When a Southern Baptist nurse noticed him beside the road, his right leg was drawn at a 45-degree angle and he was starving. He pulled himself with his arms, dragging his legs. She brought him to Mogadishu, where relief workers nursed and nourished him. He progressed beyond a walker, then a stick. Now he walks unassisted.

Shortly before former missionary Kathy Lloyd died of liver cancer March 24, she traveled from Kentucky to a meeting of the Virginia Baptist Woman's Missionary Union. Sitting in a wheelchair, her voice almost a whisper, she said, "I can't go (back to the mission field), but will you go for me?"

Southern Baptist missionaries in Ivory Coast, working with the United Bible Societies, translated the Gospel of Mark into the Daloa dialect of Bete — the 2,000th language into which a portion of the

Bible has been translated and printed by the societies. Missionaries Ed and Greta Pinkston planned to have the entire New Testament printed in Bete by the end of the year.

These days are the first chapters of Acts for Mongolian Christians," said an observer in Mongolia. Most of about 2,000 believers in the once-isolated Asian nation have been Christian for two years or less, but the total was only about six when Mongolia began to open to the outside world in 1990.

"In the middle of everything, we really saw how the Lord was protecting us."

— Linda Ables, missionary to Argentina

Churches multiplied in Cambodia's former "killing fields," where at least 1 million people died at the hands of the communist Khmer Rouge in the 1970s. Southern Baptist humanitarian workers there provided nutrition, health service, and vocational training.

Your kindness will help me take off the veil from my eyes," wrote a man from Saudi Arabia to a Baptist correspondence program that crosses borders with the gospel throughout the Middle East.

Southern Baptist volunteers joined missionaries in a "Crossover India" partnership

evangelism project coinciding with the 200th anniversary of pioneer missionary William Carey's arrival in India. In Madras, volunteer John Forrester met a Hindu couple at a church service.

"The man said he was a Hindu leader," Forrester said. "He told me, 'I led people up on a mountaintop to find God, but I could not find him. I had no peace in my heart. A friend invited me to this church and I heard Jesus preached. I want to renounce all other gods and give my life to him.' His wife did the same."

Some people call Lebanese Baptist worker Maria Daoud the "angel of Beirut." A physical therapist, she zigzagged across the battle-scarred city to help the handicapped suffering from war wounds, birth defects, nerve disorders, injuries, or strokes. In a city ripped by Christian-Muslim hatreds and factions that once fought to the death, she moves cautiously. But she drives her shrapnel-pocked 1975 Volkswagen without regard to borders. "I go anywhere I'm needed."

Missionaries Jeff and Margie Pearson enjoyed their new "dream home" — an old tavern in Ethiopia. Of course, the bathroom is a 20-yard walk from the house and the concrete-and-corrugated-metal-sheet decor won't attract "House Beautiful" photographers. But it's part of a dream house for the Pearsons, because living there allows them to work in the Bulga District of central Ethiopia, an area untouched by evangelical Christian witness — until now.

A dollar bill 7-year-old Caroline Nelson of Austin, Texas, mailed to the Foreign Mission Board bought a little bit of food for a starving Somali child. It also purchased a huge supply of encouragement for Southern Baptist workers in the country. Caroline tucked the bill inside a note written in magic marker asking that her gift be used "to help the poor people of the world."

The pastor of Quechua Baptist Church in Tambo, a southern mountain town in Ecuador, was jailed on false charges. He was released, but while in jail he held worship services and 10 people accepted Christ as Savior.

South Africa needed jobs as much as peace in 1993. Joblessness tops 70% in squatter camps clinging to black townships like Soweto, said missionary Ron Lomax, who directs Thusong Baptist Center just outside Soweto. Thusong — or "place of hope" — feeds hundreds of people a month, teaches job skills to squatters and ministers to spiritual needs.

Fourteen missionaries worked with Liberian Baptists to apply the healing of the gospel in Liberia, where about 150,000 people have died since 1990 in civil war and half the population of 3 million has been displaced. "Some say we should do relief work to get people to listen to the gospel, but I think we should do it because they're hungry and cold and hurting," said Southern Baptist missionary Bradley Brown.

Yvette Aarons heard God's call in the sounds of silence. Her

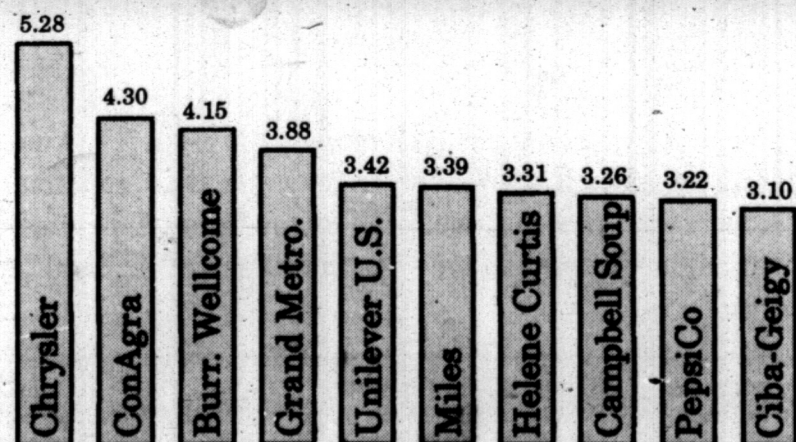
response made history: She became the first deaf person appointed as a career missionary by the Foreign Mission Board.

Abdul was baptized in Somalia, less than 100 yards from four Muslims bowing toward Mecca for their afternoon prayers. Across town, Ali slipped furtively from one hiding place to another. It was the third day since he had been condemned to death by four mosques for passing out Bibles and telling others about Jesus. These two believers could well be the prototypes of the future for those who join the Somali evangelical community. How they live their faith — or die for it — will shape the Christian church in Somalia. "I need a strong heart," Abdul said. "Pray for me."

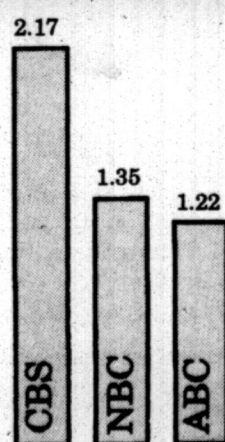
An assassin aimed an automatic rifle point-blank at Southern Baptist aid worker Loyd Banes in a Somali refugee camp in Kenya. It misfired. Missionaries Curtis and Betty Dixon in Angola spent five hours on the floor while bandits tried to shoot the locks off their home. The locks held. Four drug-crazed men — one wanted for killing a policeman — beat and robbed missionaries Ed and Linda Ables in Argentina. The couple suffered lacerations and bruises, but easily could have been killed.

"In the middle of everything, we really saw how the Lord was protecting us," said Mrs. Ables. Missionary Lloyd Farmer in Malawi was shot in the leg when two men attempted to steal a mission car. One of the robbers aimed his gun at missionary Walter Ford (who came to Farmer's aid) and pulled the trigger, but it didn't fire.

Top corporations sponsor prime time television violence



Violent acts per 30-second commercial



Violent acts/hr.

Source: American Family Association. Rating period: October 17-November 13, 1993. Only corporate owners of products are charted. Check specific product labels for corporate owners.

Looking back...

10 years ago

Allie Mae Keith of Hollandale is recognized for 31 straight years of perfect Sunday School attendance — and 49 years with only one break — by Hollandale Church, Hollandale.

20 years ago

Richton native Paul Fagan, current president of the Florida Baptist Convention, is elected to head the Southern Baptist Convention's Stewardship Commission.

50 years ago

The Baptist Record protests a wartime paper allowance cutback that will affect Bible production. "America needs the Bible now more than ever," the newspaper says.

EDITOR'S NOTEBOOK

Guy Henderson

Dysfunctional churches

Conflict is not new to Christianity. Jesus had it. Simon Peter and Judas stirred up a bit. Paul and Barnabas fell into the mixing vat of conflict and went their separate ways. Neither will we avoid it. You may be able to submerge it but not avoid it.

John Savage, a consultant in leadership, education, and development, has spent much of his ministry studying conflict. He calls it "Bringing health to the local congregation." Though conflict is usually seen in the negative sense, there can be positive aspects. It can mold an organization as well as a person. Just as an earthquake can reshape the earth, so conflict can cause friction, but it can be turned into useful purposes.

What causes dysfunctional churches? This would be a church that has conflict but does not have a way to deal with it. Neurotic behavior is defined as behavior that avoids painful reality. Confusion reigns as the church becomes

like Israel: they are out of Egypt but they can't get Egypt out of the church. They are no longer slaves, but neither are they in the promised land. Desert wandering becomes their lifestyle.

Speaking at a Jackson seminar, Savage was asked about the huge non-resident and inactive members of the SBC. We have 650,000 members in Mississippi, but only 450,000 are resident members, and scarcely 250,000 are really active. Savage declared that this backdoor loss can be stopped, and up to 80% of the members can be reclaimed in a healthy church.

However, an unhealthy church cannot assimilate new members nor reclaim the inactive members. Symptoms of an unhealthy church are low energy, little vision, and inability to carry out the ministries of the church. Hiding behind pious talk — which is a form of denial — is a favorite pastime. New bonfires of controversy arise, but a Band-Aid is used to deal with it.

An unhealthy church also experiences a rapid turnover of pastors and the inability to get capable lay leadership. This leads to the "scapegoat" mentality — that is to blame all of the church's problems on one person and send him off to the wilderness to die.

The healthy church on the other hand has a clear definition of its purpose. The members know where they are going and have a high energy level which moves them forward. Conflict is managed by using it to reshape the church's ministry even as God has reshaped the earth by an earthquake. In the act of God plus our faith, our lives are strengthened and reshaped.

The calling-caring ministries of a church means learning the language of healing and thus ministering to the body of Christ so the church can be effective.

One thing is for certain, this language of healing and ministering to others is needed in our churches and in our homes.

Guest opinion...

Observe Race Relations Sunday

By Clarice Dixon

... Anti-Semitism... ethnic cleansing... political injustice... economic injustice... institutionalized injustice... racist gangs... hate crime... racial hostility... police brutality... insecurity... murder... torture... human sacrifices. The atrocities go on and on representing themselves as the walls that separate and divide humanity. We are constantly reminded of the deep-seated racial tensions on our televisions and radios, in our newspapers and magazines, in conversations and through personal experiences.

The world is full of places where one ethnic group is feuding with another: Sinhalese kill Tamils in Sri Lanka; Muslims and Christians do battle in Nigeria; Liberia's ethnic groups engage in mutual slaughter; the Chinese snuff out an ancient culture in Tibet. (Newsweek, 8-17-92); ethnic minorities bear the brunt of British racism in England; and America's ethnic minorities are gripped with social unrest, conflict, misunderstanding, and hatred for one another. Where is the missing "peace?"

What progress will America and the world have made in race relations as we prepare to depart the 20th century? What must we do today to ensure and experience the peace that is spoken of in Philippians 4:7, the "peace of God, which passeth all understanding?"

Is it possible, so far as it depends upon each one of us, to

live peaceably with all (Rom. 12:18)? We can, when we realize the hatred, discrimination, and spiritual unrest in our own hearts and allow God's peace to change us from within. For it is in him alone that we experience genuine peace in personal relations, with other ethnic groups, and other nations. We can, when we recognize that God "is our peace" and that, through Jesus' death on the cross, God "has broken down the wall" of hostility that separated man from him (Eph. 2:14-15). Even today Christ enables each of us to reach up and over the wall of hostilities that divide us as humans. He enables us to turn the dividing wall of hostilities into connecting bridges of racial harmony, love, peace, understanding, and respect.



2 Chronicles 7:14 states, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land." Our land is in need of spiritual healing. Spiritual healing results in spiritual change. If indeed we are God's people, called by his name, we must begin to humble ourselves. We must begin to pray. We must seek his face, and we must turn from our wicked ways. If peace is to come, we have no other choice but to change. We must begin to unlearn the myths taught, beginning with our children, and passed down from generation to generation concerning people of different cultures and ethnic groups. We must begin to teach, understand, and respect diversities among these groups. Can we change? We can.

Race relations observation should take place every day of the week, 365 days of the year. But we give particular emphasis in February of each year. So, on Feb. 13, as you observe this emphasis day, make it a day to begin praying about the peace of God in your own heart and continuously chip away at the wall of hostilities that divide you and me.

Dixon is a member of the Christian Life Commission staff, Washington, D.C.

'He hath broken down the wall between us'

Ephesians 2:14



Observe Race Relations Sunday
February 13, 1994

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

THE FRAGMENTS



Someone to understand

The puppy story has been around a long time. It's the kind you clip out and place in your Bible, and receive a blessing every time you read it. The author is unknown:

A farmer made a sign advertising some puppies he had for sale. As he was nailing the sign to the post of his yard, he felt a tug on his overalls. He looked down and saw a little boy with a big grin and something in his hand.

"Mister," he said, "I want to buy one of your puppies."

The farmer whistled and called out: "Dolly! Come here, Dolly."

Out of the doghouse and down the ramp ran Dolly, followed by four little balls of fur. The little boy's eyes lit up with glee. Then out from the doghouse came another furry ball, but this one was much smaller. Down the ramp it slipped in a feeble attempt to catch

up with the others. It hobbled because it was born with two badly deformed hind legs.

The little boy looked at the puppy and said, "I want that puppy."

The farmer knelt down and said: "Son, you don't want that puppy. He will never be able to run and play like the other little dogs."

The little boy reached down and slowly pulled up one leg of his pants. He revealed a steel brace attached to a specially made shoe. He looked up at the farmer and said, "Mister, I'll never be able to run with the other boys either, and that little puppy will need someone who understands."

People are like the puppy. They need someone who understands.

Will you let that someone be you?

— GH

CHICAGO, Ill. (EP) — A 91-year-old Polish woman was found frozen to her basement floor Jan. 17, kneeling in prayer and alive. Police said a water pipe apparently burst during the previous weekend of sub-zero temperatures. They thought the woman was dead until she turned and looked at them.

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Injured volunteer improving; hospitals release 4 others

JACKSON, Miss. (BP) — Mississippi Baptist medical volunteer Danny Clifton, critically injured in a Jan. 18 truck crash in Honduras, has been transferred out of intensive care but remains hospitalized in Jackson.

Four other Mississippi Baptist volunteers also injured in the wreck have been released from Jackson hospitals and are recovering at home. They are David Sneed, a dentist from Eupora, and his wife, Ann; Anthony Presley, a dentist from Florence; and Doug Phillips, pastor of Blackwater Church, Daleville.

The accident, which occurred at night on an unpaved mountain road during a volunteer medical project in Honduras, claimed the life of Mississippi Baptist Bradley Boatner, 17. Boatner was the only child of Gary and Paula Boatner of Brandon.

Clifton, an optometrist in Louisville and De Kalb, sustained lung damage, broken ribs, and a bruised kidney, heart muscle, and abdomen. Clifton's wife, Rose, said physicians for the first time Jan. 26 gave her husband a "bright picture" concerning damage to his lungs, one of his most critical injuries.

But before that turnaround of his condition, "We had some real tough days in there," said Mrs. Clifton in a phone interview from a waiting room at River Oaks Hospital in Jackson.

"We feel very blessed and fortunate to have him alive," she added.

Clifton was among a team of about 35 volunteers evacuated from Honduras early Jan. 20 by an Air National Guard plane from Jackson. The flight was arranged by the office of Mississippi Gov. Kirk Fordice through contacts by

Mississippi Baptist Brotherhood Director Paul Harrell. Five of the injured volunteers, including Clifton, were hospitalized in Jackson after the plane's arrival there. Others of the 17 volunteers injured in the wreck were treated and released.

The accident occurred when volunteers were returning from leading a medical clinic in rural mountains near Tela, Honduras. Part of the team was riding in the back of an open cattle truck when its driver swerved toward the road's edge. Heavy rains had softened the road and its shoulder gave way, causing the truck to crash down an embankment. Some volunteers thought the driver swerved to avoid an oncoming car; others saw no vehicle approaching but thought the driver might have been trying to miss a hole in the road.

Volunteer Ann Sneed said she recalls realizing the truck was going to turn over, then waking up under a pile of medical supplies. She called out to her husband, David, several times, but he didn't answer at first. When he finally responded, he diagnosed his own injuries — a broken jaw and arm — and his wife's — broken ribs.

Mrs. Sneed freed herself from the debris and moved "over close enough to him (her husband) so I could touch him.... We stayed that way until someone carried us up the hill," she told Baptist Press in a phone interview while recuperating at home in Eupora.

Medical volunteers not severely injured began emergency medical treatment for some of the accident victims at the scene, according to Mrs. Sneed. Later they and other team members not in the accident also helped treat injured volunteers at a Tela hospital. The four

more critically injured volunteers were evacuated by helicopter Jan. 19 to a hospital in San Pedro Sula.

There Tom Canady, a Southern Baptist missionary from Wilmington, N.C., provided critical help when the volunteers were taken by mistake to a public hospital, according to Phillips' wife, Martha. Canady tracked them down and had them transferred to a private hospital equipped with better medical facilities and equip-

ment. He arrived just before Phillips was to have had surgery at the public hospital for a ruptured spleen.

Meanwhile, missionary Stanley Stamps, from Prentiss, worked with government officials to arrange for the shipment of Boatner's body back to the United States on the plane with the volunteers. A U.S. embassy official made the four-hour trip from the Honduran capital of Tegucigalpa

to San Pedro Sula to expedite the paperwork, Canady said.

"That's not normally done," Canady said, adding that this process usually takes several more days because of government regulations.

"It was a beautiful experience the way the religious and government organizations cooperated" in Honduras and the United States throughout the tragedy, Stamps added.

THE SECOND FRONT PAGE

The Baptist Record

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Volunteers, resources still pouring into quake region

By William H. Perkins Jr.

A fresh team of Mississippi Baptist volunteers arrived last weekend in Los Angeles to relieve original crew members and continue massive meal preparations that are helping feed thousands of Californians thrown out of homes and jobs by the Jan. 17 earthquake and numerous aftershocks.

"We've felt some large aftershocks. There was one in the early morning of Jan. 29 that woke up all of us," said Jim Didlake, consultant in the Brotherhood Department of the Mississippi Baptist Convention Board (MBCB) and on-site coordinator of disaster relief for MBCB.

Didlake said the possibility of injury or damage from the aftershocks is remote at the Van Nuys airport, where Mississippi's huge kitchen-on-18-wheels is part of a coordinated Southern Baptist effort to supply the American Red Cross (ARC) with all the meals it needs for victims of the temblor.

Southern Baptist feeding units from Texas and Oklahoma have joined Mississippi's unit at the airport and have a combined capability of 56,000 meals per day. Southern Baptist units from California, Louisiana, and Missouri are also scattered throughout the Los Angeles area, according to communiques from the Southern Baptist Convention's Brotherhood Commission in Memphis.

In addition, five Arkansas volunteers have arrived and two large "tilt skillets" owned by Arkansas Baptist Men are being shipped to the feeding units in California to increase food capacity, the Commission reported.

Didlake said supply acquisition and meal preparation have thus far gone smoothly for the units at the Van Nuys airport.

"Supplies are being purchased through ARC or drawn from U.S. Department of Agriculture foodstocks. We have had super volun-

teers; they have done everything we have asked," he said.

Mississippi volunteers are making the most of their limited opportunities to witness to quake victims, since the unit is remote from the most severely-damaged areas and the volunteers must spend a majority of their time preparing meals at the airport, Didlake reported.

"We've had a lot to do here, but some of the men are going out with the ARC Emergency Response Vehicles that pick up and distribute meals to the victims. They wear their yellow Mississippi Baptist Disaster Relief Unit jackets and witness to people wherever they can," he said.

At Shepherd of the Hills Church in nearby Porter Ranch where a California Baptist unit is operating, 62 professions of faith have been made, the Commis-

sion reported.

Ed Adams, a Southern Baptist church planter and on-site disaster relief coordinator for California Baptists, said planning for recovery is already underway.

He predicted cleanup will be a "slow, difficult process because of the nature of the disaster."

Southern Baptist volunteers will be asked to help with "cosmetic and superficial cleanup," but not the razing of buildings or reconstruction, he added.

Paul Harrell, Brotherhood director for MBCB, said financial contributions continue to be one of the most pressing needs for the Mississippi Baptist disaster relief effort in California. To make a contribution or volunteer for California service, contact the MBCB Brotherhood Department at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.



Education Commission meets

The Education Commission of the Mississippi Baptist Convention Board (MBCB) held its meeting Jan. 27 and 28 at Mississippi College. Members heard reports from William Carey College, Blue Mountain College, and Mississippi College, and from Ernest Turcotte Jr. of Clinton (ex-officio member) on Ministerial Education. Commission members are (left to right): Horace Holmes of Southwest Community College, Summit; Raymond Leake of Picayune; Charles Pickering, Taylorsville; Dean Register, Hattiesburg; John McCarty, Brandon; Bobby Douglas, chairman, Columbus; Randy Turner, Laurel; Gayle Alexander, Tupelo; Jim Phillips, Greenwood; Ann Hardy, Jackson; and Eddie Kinchen, Jackson. Other ex-officio members are: Bobby Perry, Rex Yancey, Sandra Nash, Rory Lee, Harold Fisher Sr., Ray Sartor, Jim Edwards, Harry Vickery, and Bill Causey.

Mississippi Baptists in California quake area

Name	Hometown	Home church
Jim Didlake**	Brandon	First, Brandon
Bill Lee Jr.	Brandon	First, Brandon
Harry Quinn	Madison	Alta Woods, Jackson
Randy Graves	Clinton	Wildwood
Wayne Herrington	Meridian	Poplar Springs Dr.
Teddy Hadaway	Amory	Meadowood
Jerry Bishop*	Durant	First, Durant
Don Tew*	Shuqualak	Shuqualak
Lee Castle*	Macon	First, Macon
Glen Mullins*	Brookhaven	

*pastor

**MBCB disaster relief coordinator

Mississippi Baptists returning home

Jerald Welch
Glenn Nace
Steve Griffin
Bill Purvis
Charles Shaw

Clay Moss
Talmadge Smith
Boyce "Doc" Little
Sammy Platt
Eugene Dobbs

— Source: Mississippi Brotherhood Department
Current as of January 31, 1994

Jackson hosts statewide Evangelism Conference

By Tim Nicholas

Two Mississippians — one the senior statesman among evangelists, the other pastor of one of the state's fastest-growing churches — were featured speakers during the Mississippi Baptist Evangelism Conference, Jan. 24-25, at First Church, Jackson. The meeting attracted between 400 and 500.

Howard Aultman, age 79, an evangelist based in Columbia, told his secret for long pastorates. "I love the people, stay out of local politics, pay my debts, and help out the WMU." He spent 38 years in only four churches.

He said his wife taught him one of his greatest lessons. They had been to Memphis to hear Billy



Steve Bennett

Graham preach in a crusade. Aultman said he had been grumbling about the opportunities Graham had. His wife told him, "If you were as faithful to your opportunities in Holly Springs as Billy Graham is his opportunities," then when the two of them get to heaven, both will hear the same thing: "Well done thou good and faithful servant."

Steve Bennett, pastor of Colonial Hills Church, Southaven, who baptized 152 people last year, the most of any Mississippi church, spoke from Numbers where the people sent 12 spies into the promised land. Ten came back with frightening stories and the people turned away. "How positive is the report you are getting from God?" asked Bennett. "Ten men changed the minds of two and a half million people." He said that often in a church a handful of people determine the provision of God the church will receive.

Bennett continued with the possessing theme asking how bold is the leadership of the church. God's "not really asking my opin-



Ronnie Cottingham

ion whether I want to do this or not. He called me to ministry and I agreed to go anywhere and do anything." He said God does not want a dictator or an autocrat, "but a man who takes the responsibility to be a leader."

Excerpts from other speakers: Ron Dunn, evangelist, Irving, Texas: Concerning his and Jacob's surprises as learned in the Genesis 22 story of Jacob's all night wrestling match: "1) My toughest fights have been with God rather than the devil. It's easier to say no to the devil than to say yes to God. 2) I've often tried to throw off my greatest blessings. 3) Good and bad news run on parallel tracks and usually arrive about the same time."

Sammy Tippit, evangelist, San Antonio: He told of being arrested in Leningrad in 1974 after he was



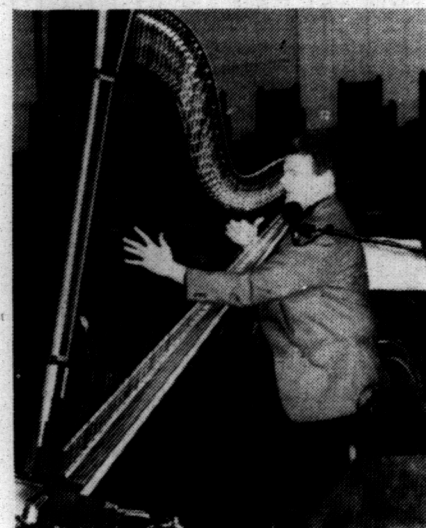
Clark Stewart

witnessing there. They told him to write out his confession. He wrote his Christian testimony and explained the plan of salvation and ended by saying that whoever reads this can pray the prayer and become saved.

Jim Hooten, former missionary, now a Foreign Mission Board staffer: He noted the large number of preachers in the highly evangelized United States and said he's

learned two things. "Not everybody is called to go into career missions. And not everybody called is going." Concerning those evading a call to missions, he said that "hundreds of churches are sick at their stomachs because some runaway Jonah has jumped overboard into their pulpits."

Jerry Passmore, evangelism director for Florida Baptists: He invited the pastors to participate in the evangelistic efforts prior to the Southern Baptist Convention in Orlando this June. Concerning outreach, he said that the devil is saying you don't have to witness, just give them time and they'll come be saved. "There's not a per-



Greg Buchanan

son in your community you can expect to come to your church. But every lost person can expect you to come to them."

Thad Hamilton, director of personal evangelism for the Home Mission Board: Concerning witnessing, he said that Southern Baptists have earned the reputation as "not a go and tell people. We are a come and hear people." He added a notion repeated several times during the conference, "Witnessing is not primarily bringing a person to a decision, it is sowing a seed."

Nelson Price, pastor of Roswell Street Church, Marietta, Ga.: "We are living credentials" of Christ. He asked if the audience believed in the "grace of the devil." By that he meant "if you leave him alone, he'll leave you alone." He noted that it doesn't work that way.

Ron Herrod, pastor of Central Church, Oak Ridge, Tenn.: "God never made you responsible for results, God made you responsible for sowing the seeds."

Additionally, three Mississippians gave their testimonies.

Richard Ford, a layman from Louisville, talked of his former days as a nightclub owner and how he came to salvation. He said he'd been a "good ole boy." By that he meant "you believe in Jesus Christ, but you don't walk in his footsteps. You don't believe in tithing or working in the church. You just put in an appearance."

Bill Tharp, minister of education at Colonial Hills Church, Southaven, spoke of growth plans at his church. He said he was out on his patio and saw a brick. He said the Lord gave him the mes-

Top ten churches in baptisms for 1993

Ratio, resident members to baptisms

Church	Location	Pastor	Ratio
1. Quincy	Amory	Clark Hicks	1.00
2. New Hope	Pontotoc	Jimmy Grubbs	2.08
3. McIvor	Batesville	Robert Smith Jr.	2.20
4. Pleasant Dale	Thaxton	Kevin Merritt	2.23
5. Hill's Chapel Mission	Booneville	Jerry Mitchell	2.25
6. Short Creek	Iuka	Leonard Casabella	2.36
7. Dry Creek	Baldwyn	Bobby Casteel	3.45
8. Indian Hills Mission	Saltillo	Clyde Patton	3.55
9. Harmony	Crystal Springs	Clark Stewart	3.80
10. Everett	Mendenhall	William McWilliams	3.83

Total baptisms

Church	Location	Pastor	Baptisms
1. Colonial Hills	Southaven	Steve Bennett	152
2. Park Place	Brandon	Bobby Williamson	146
3. Sharon	Long Beach	Donnie Guy	135
4. Northcrest	Meridian	Malcolm Lewis	127
5. Harmony	Crystal Springs	Clark Stewart	124
6. First	Jackson	Frank Pollard	123
7. Crossgates	Brandon	Barry Clingan	120
8. Harrisburg	Tupelo	None	119
9. Trinity	Southaven	Jim Butler	104
10. West Jackson Street	Tupelo	Bert Harper	75

sage to build a wall. The church put Z-bricks up in the worship center putting every Sunday School enrollee on a brick. The first year, they enrolled 600.

Clark Stewart, pastor of Harmony Church, Copiah County, said he doesn't know why God has blessed that church, but he believes it hinges on three reasons:

1) constant praying, 2) preaching of the Word, and 3) committed leadership. Stewart baptized 38 people following a revival. The church was fifth in baptisms last year (125) statewide.

J. Garland McKee is director of the Evangelism Department of the Mississippi Baptist Convention Board.



One Voice

Evangelism Conference quips and quotes

"You can't talk to God about the lost people in Asia or Africa unless you walk with God around the block to witness to your neighbor."

"And it was Jonah who spent the night on a foam blubber mattress."

"Not to mention the husband who hid his wife's Christmas present in the kitchen oven. He knew it would be safe there."

Ron Dunn trying to decide on life in the "fast food line, or the motel mystery meal."

Thad Hamilton said, "The reason I'm such a live wire is that everything I have on is charged."

"Revival is not the top blowing off (like a volcano) but the bottom falling out." This in regards to brokenness.

"We want Pentecost without the cost."

Sammy Tippit declared, "When you've been with God, you will want to tell people about God."

Try Ron Herrod's outline of Acts: Christ went up, the Holy Spirit came down, the believers went out, and sinners came in."

Steve Bennett of Southaven: "We are losing our teenagers because they hear of such a powerful God but they never see this power in our churches." He also spoke of excuses for not possessing the land such as the Ammonites, the Hittites, or Jebusites. Today it is the mosquito bites, termites, or just lazyites."

Finally brethren, there was the man who had forgotten his necktie and wore a pair of jumper cables. "That's okay," said the maitre d', "just don't start anything." — GH



Mississippi native Nelson Price (left) renews old friendships.

Uncle Sam wants more proof of church contributions

JEFFERSON CITY, Mo. (BP) — Between now and April 15, most people will be concentrating on wrapping up 1993 tax matters. But churches, charitable organizations, and taxpayers who contribute to these need to be aware of new tax laws that will affect gifts given in 1994.

The Omnibus Budget Reconciliation Act of 1993, passed by Congress and signed into law last August, contains several provisions designed to prevent abuse of deductions for charitable donations.

Compliance with the new laws should be relatively simple if donations are just that, and no goods or services are exchanged for the contribution. But if "quid pro quo" gifts — those in which the donor receives something of value in exchange for the donation — are involved, the churches or charities receiving the gifts may be in for some major paperwork headaches.

The new tax rules include the following requirements:

— Any single donation of \$250 or more made after Dec. 31, 1993, may not be deducted on income tax returns without "substantiation" — a written acknowledge-

ment from the recipient. Canceled checks no longer will be acceptable as proof of the donation.

The receipt must identify the donor by name and must state whether the church or charity provided any goods or services in exchange for the gift. There is no prescribed format — letters, postcards, or computer-generated forms may be acceptable, noted information provided by the Internal Revenue Service.

The substantiation must be "contemporaneous." In other words, it must be received by the donor no later than the date he files his tax return or the date when the return is due, whichever comes first.

Technically, the responsibility for obtaining the substantiation rests with the donor, who must request it from the church or charity. The church or charity is not directly required by the IRS to record or report this information.

However, "churches are going to have to respond to this or else some of their people are going to lose some deductions on their 1994 tax returns," warned Gene Foster, director of the Missouri Convention's Annuity and Insurance

Department.

Churches that already provide contributors with a year-end statement itemizing tithes and offerings may be able to comply with the new provisions simply by adding to that statement a declaration to the effect that no goods or services other than intangible religious benefits were received in exchange for the donations, Foster noted.

Churches that do not already provide such a statement probably should begin doing so, he added.

But churches or church-related organizations that deal with non-cash or quid pro quo contributions may see a significant increase in paperwork.

"It's a nightmare waiting to happen," said Bob Kenison, president of Missouri Baptist Children's Home. "If we undervalue the gift, we'll offend the donor. If we overvalue it, we'll offend the IRS and lose our tax-exempt status."

Forthcoming written guidelines from the IRS should help answer many of churches' and taxpayers' questions, noted J. Brent Walker, general counsel for the Baptist Joint Committee on Public Affairs. Other questions ultimately may have to be settled in litigation.

Church bulletins threatened by new Post Office regulations

WASHINGTON (BP) — The Religious Press Association coalition has launched a protest campaign over changes and proposed changes in rates for second- and third-class mail.

Prior to changes enacted in late December, nonprofit publications with less than 10% advertising were mailed at second-class nonprofit rates, explained Bob Terry, editor of the Missouri Baptist Convention's Word & Way newsjournal and postal representative for the coalition.

Nonprofit organizations — including most state Baptist newsjournals — paid for-profit rates only on the amount of advertising that exceeded 10%, Terry continued.

Under the new regulations, he noted, second-class mailers pay for-profit rates for the entire portion of the publication that contains advertising.

The greatest danger, Terry said, is in third-class proposals, which would affect most newsletters published by 20,000 or more local Southern Baptist churches.

The proposals require nonprofits to use the third-class for-profit rate, not the third-class nonprofit rate, for publications that contain any advertising not substantially related to the purpose of the organization. Ads need not be paid under the

U.S.P.S. definition.

The differences could cost nonprofit mailers using third-class mail an additional 40%, Terry said, urging nonprofit mailers to protest the changes before Feb. 9 to Manager, Mailing Standards; Marketing Systems, U.S.P.S.; 475 L'Enfant Plaza West SW; Washington, DC 20260-2419.

Feb. 9 is the last day for public comment on the proposed third-class regulations.

The Religious Press Association coalition includes the Southern Baptist Press Association, Evangelical Press Association, Catholic Press Association, and Associated Church Press.

Concerning the third-class regulations, Terry further explained, for example, if in a weekly church bulletin a pastor encouraged attendance at an upcoming annual meeting or asked youth choir members to buy T-shirts for their upcoming missions trip, the bulletin could not be mailed third-class at the nonprofit rate, but only for the for-profit rate, Terry said.

The U.S. Postal Service has adopted a "substantially related" test, Terry explained, under which nonprofits can be charged higher postal rates for any materials whose purposes do not match those for which the organization was founded and granted a non-

profit mailing permit.

Terry stated, "For the postal service, the decision means more paperwork and more checking of each third-class mailing submitted by nonprofits since the guidelines propose that each mailing be accompanied by a letter verifying that all advertising in a mailing is substantially related to the purpose of the organization. Does the postal service really need more papers to check, more filing to do?"

"Does the postal service have the excess work capacity in its present work force to absorb these extra tasks? Present compliance with delivery standards indicates the answer to both questions is 'no.'"

"Also, what constitutes 'substantially related?' When does an ad cease to be substantially related to the organization's purpose and become only related?" Terry asked. He said the judgment would be left to the mailer "but the postal service will review the letters of substantiation, meaning at some point in the process, it will be a matter of individual judgment.... It becomes nothing more than another hoop the postal service is forcing churches to jump through in order to mail at the nonprofit rate."

Terry added, "Substantially related" is as wavy as sifting sand.... It seems to me the postal service is treading on dangerous ground when it seeks to make such determinations. Problems of church-state separation are inevitable."

Information from National & International Religion Report and reporting by Art Toalston were used in this report.

Thursday, February 3, 1994

BAPTIST RECORD PAGE 5



Erleene Grise-Owens (center), assistant director of Gheens Center for Christian Family Ministry at Southern Seminary in Louisville, Ky., discusses the role of Christians as child advocates with Mississippi Baptists during a Jan. 6 child-advocacy conference at the Baptist Building in Jackson. Among those attending the workshop were (from left) Linda Reeves, preschool consultant for the Sunday School Department of the Mississippi Baptist Convention Board (MBCB); Don Hicks, preschool consultant in the MBCB Discipleship Training Department; Paul Jones, executive director of the Christian Action Commission (CAC) of the Mississippi Baptist Convention; and Elizabeth Holmes, CAC consultant for family and women's issues. The conference was sponsored by CAC to examine the role of the church in support, affirmation, and advocacy of children. (Photo by William H. Perkins Jr.)

Educational Fellowship, Partnership cooperate

J. Ralph Noonkester, president emeritus of William Carey College, is serving as one of the seven Mission Fellowship presidents of the Brotherhood Department of the Mississippi Baptist Convention Board. He heads educational missions; A.J. Comfort of Brandon serves as the Fellowship's vice president.

At a meeting held Jan. 12 with Paul Harrell, Brotherhood director, the work of this Educational Missions Fellowship for 1994 was outlined. The educationally-related mission projects chosen for special emphasis in the new year were twofold:

1. Mississippi/Honduras Partnership project in which a teacher of English as a second language is to be recruited and sponsored at the Bethany Evangelical Institute and the high school of the Bethany Baptist Church for the school year February-November, 1994.

2. Mississippi/Honduras Partnership project in which a librarian(s) will be recruited and sponsored to catalog, maintain, inventory, and enlarge the main seminary library and those of the regional centers. The dates may be for one-month periods or for a maximum of four months in 1994.

Challenge —

By Rex Yancey, president, Mississippi Baptist Convention

Soon after David was anointed King of Israel, he was challenged to battle by the Philistines. David inquired of the Lord as to whether he should go out and fight. God gave David the green light and promised him victory.

The Philistines were convinced that this was a fluke victory and came against David a second time. Again, David inquired of the Lord as to whether he should go out directly and fight the Philistines. God told David to circle behind his enemies and to come at them from the mulberry trees. "And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall act promptly, for then the Lord will have gone out before you to strike the army of the Philistines."

I have a gut feeling that there are marching sounds in the mulberry trees for Southern Baptists today. We need to be unburdened. We all have scars from this infighting. I sense in my walk with God that there may be a window of opportunity for us to come together in the love of the Lord Jesus Christ.

HOW CAN WE DO IT? We must acknowledge our part in the controversy whether it was direct or indirect involvement. There is not a one of us without sin. We must get beyond pointing the finger. God will be the ultimate judge.

We must grow beyond groups and personal agendas. A person who has injured legs from an accident must learn to walk again. A person whose trust has been violated must learn to trust again. It can be a painful but beneficial experience.

WHO WILL MAKE THE FIRST MOVE? I will!

Are there any brothers and sisters out there who'll take my hand as we bend our knees in confession to Almighty God? We'll not get off of our knees until we can walk together in the fellowship of the Spirit of God.

If you are out there, let me hear from you so I can present your letter to God and agree with you in prayer. Can we allow us to unburden ourselves at the 1994 Mississippi Baptist Convention?

If not us, WHO? If not now, WHEN?

Churches adopt Expanded Annuity Plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Jan. 6 issue of The Baptist Record: Hinds-Madison: Franklin; Itawamba: Antioch; Jones: Bethlehem; Lauderdale: Bethany; Mississippi: Bethel; and Noxubee: Mashulaville.

capsules

IRANIAN CHURCH LEADER SAID TO BE MISSING: BRUSSELS, Belgium (BP) — A Christian church leader was reported missing in Iran just days after the government released an evangelist facing execution for converting from Islam. Haik Hovsepian Mehr, superintendent of the Assemblies of God churches in Iran, reportedly disappeared Jan. 19. No information on his whereabouts has come to light since, according to church leaders in Iran who release information through Iranian Christians in Europe and the United States. Assemblies of God churches in Iran held a day of prayer and fasting Jan. 22 on Mehr's behalf. The Iranian government abruptly released Assemblies of God evangelist Mehdi Dibaj Jan. 16 after keeping him in prison for nine years. Dibaj was tried in December for the crime of apostasy, or turning from the religion of Islam. Later a death sentence was announced for Dibaj. But he was freed following a massive publicity campaign by Iranian Christians that resulted in international appeals for his release. A pattern of persecution by the Iranian government against Christians has persisted in recent years. Church leaders fear Mehr may have been detained by Iranian authorities. He has been picked up for questioning several times in the past.

CHILD CARE REGISTRATION NOW OPEN FOR '94 SBC: ORLANDO, Fla. (BP) — Registration for on-site child care for preschool children of out-of-town messengers to the 1994 Southern Baptist Convention, June 14-16 in Orlando, is now being accepted. Registration material is available by writing to SBC Preschool Child Care, Shirley Dusek, 4585 Saint Brides Court, Orlando, FL 32812. The material will include information about child care policies, hours of operation, fees, and registration forms. Child care registration will be confirmed on a first-come, first-served basis. Parents are urged to write for registration materials immediately.

ANNE GRAHAM LOTZ TO ADDRESS SBC MINISTERS' WIVES LUNCHEON: ORLANDO, Fla. (BP) — Anne Graham Lotz will be the featured speaker for the 1994 Southern Baptist Ministers' Wives Luncheon June 14 during the SBC annual meeting in Orlando. Lotz is the daughter of evangelist Billy Graham. "Joy in the Journey" is the theme for the luncheon. Married to a Raleigh, N.C., dentist and the mother of three, Lotz has established AnGel ministries which distributes biblical studies. Ellen Y. Tanner, president of the Ministers' Wives Conference, said the luncheon is set for the Peabody Hotel. Tickets are \$18 (purchased before May 20) and \$20 if purchased at the door. Ticket purchase includes a complimentary copy of *Joy in the Journey*, a book by Jo Ann Leavell. Tickets can be purchased by writing Sherry Blankenship, P.O. Box 489, Paris, TX 75461.

FAITH HELPS POLICE CHIEF DEAL WITH MAN'S INHUMANITY TO MAN: OKLAHOMA CITY (BP) — For a police officer, dealing with man's inhumanity to man can take a toll. Some become hardened and angry, but for Oklahoma City Police Chief Sam Gonzalez, the answer has been a close relationship with Jesus Christ. A member of Oklahoma City's Village Church, Gonzalez sponsored the first annual Chief's Prayer Breakfast there last year. About 250 people attended, including about 100 police officers. Gonzalez moved to Oklahoma City as chief in October 1991, after 28 years with the Dallas Police Department. There he made deputy chief in 1987, assistant chief in 1988, and executive assistant chief in 1990. From August 1990 to March 1991 he was acting chief of the department, which is one of the largest in the country.

MEMBER OF BRITAIN'S ROYALTY CONVERTS TO CATHOLICISM: LONDON (EP) — The Duchess of Kent converted to Catholicism Jan. 14, becoming the first member of Britain's royal family to do so in over 300 years. The last member of British royalty to convert to Catholicism was King Charles II, who converted on his deathbed in 1685. The Duchess, 60, is married to the Duke of Kent, Edward, who is 18th in line for the throne. Her conversion was marked by a 45-minute ceremony conducted by Cardinal Basil Hume, head of Britain's Roman Catholic Church. Hume told BBC television that the Duchess converted for personal reasons, adding, "She feels very at home in Catholicism." The conversion violated an 18th century law which forbids members of the royal family from joining the Catholic Church. But Queen Elizabeth II agreed to the conversion, a move that was seen by some as a sign that the royal family wants to change its relationship with the Church of England. The Church of England was founded by Henry VIII in the 16th century after the Roman Catholic church refused to allow him to divorce and remarry. Since that time, the monarch of England has also been head of the church. But the troubled marriage of Prince Charles, along with allegations that he is an adulterer, have led prominent clergymen to question his fitness as a future church leader. The Church of England has been turning up the heat on the nation's elected leaders as well. Archbishop of Canterbury George Carey, the spiritual head of the Church of England, said Jan. 15 that politicians who cheat on their spouses should quit. "Adultery and the breakdown of faithfulness and trust that it represents is more than a mere indiscretion," Carey told BBC radio. "It is a sin. It is a failure to live up to the kind of standards we expect from all ... people in authority."

Churches can "fill the gaps" of health reform, Carter says

ATLANTA (ABP) — The Clinton administration's ambitious blueprint for health-care reform is certain to be scaled back before it's approved, said former president Jimmy Carter, but churches can help fill in the gaps between the promise and the reality.

Health-care reform will be "the No. 1 news story of 1994," Carter said. "There couldn't be a more propitious time" for religious leaders to take up the health-reform cause, Carter told an interfaith audience Jan. 24.

The American public will undergo "a constant lowering of expectations" during the upcoming debate on health reform, as economic and political realities whittle away at the Clinton package, Carter said.

Each time a proposed element of the package is eliminated, "people will ask, 'Well, where will it be done?'" Carter predicted. "All of you know where it can be done — within the faith communities."

Carter, who like Clinton is a Southern Baptist, spoke to a gathering of about 125 religious leaders and public health officials at the Carter Center in Atlanta. The meeting was sponsored by the center's Interfaith Health Program, which is promoting cooperation between faith communities and health-care providers as a way to improve health-care delivery.

Many of those attending the conference — which included Protestants, Catholics, Jews, and Muslims — are already modeling successful and innovative health-related programs, Carter said. One objective of the two-day meeting, he said, was to learn how to "take your success stories and expand them."

Among the gaps churches and others in the faith community can fill, participants said, are disease

prevention and community education and empowerment.

For example, Carter said, every church could adopt a program to see that every child in its immediate neighborhood is immunized.

Prevention is by far the most cost-effective use of health resources, Carter said, and a prime area "where the faith community can get involved."

The various religious traditions already have a basis for cooperation on health care, Carter said. "There is not one faith group that is not trying to serve God through the alleviation of suffering," he said.

With that common link, he said, the Carter Center could serve as a "hub" around which faith groups could share strategies.

But Carter also cited several factors he said impede such cooperation on health care. Among them:

— Religious leaders remain an "untapped resource" in the health-care equation.

— Some people who don't have adequate medical care have lost hope in the health-care system.

Carter named two elements of health-care reform in which he has particular interest — smoking and mental health.

He said he has become "fanatical" in his campaign against smoking since his father, mother, two brothers, and a sister — all smokers — died of cancer. He has called for a \$2-a-carton tax on cigarettes.

Carter and his wife, Rosalyn, share their interest in mental-health reform with his predecessor, former president Gerald Ford, and his wife, Betty. He said the Carters and Fords might "form a little team" to lobby for inclusion of mental-health services in the government's health-care package.

Magazines inspire evangelistic tract

ATLANTA (BP) — Popular topics in secular magazines inspired a new Home Mission Board tract designed for witnessing to women.

Women's magazines focus on self-image, taking care of oneself, and women's rights, said Diane Strack, author of the tract. Strack is a homemaker in Dallas and wife of Jay Strack, full-time evangelist and first vice president of the Southern Baptist Convention.

"We have to permeate our culture without being absorbed by it or afraid of it," Strack said as she introduced the pamphlet to state evangelism leaders. Titled "A Woman's Search for Self Fulfillment," the item outlines a scriptur-

al basis for self-esteem, equality, unconditional love, and freedom to choose.

On self-esteem, the tract refers to Genesis 1:27 which notes women are created in God's image. That Scripture also is used to point out women's equality, since God created both male and female. The tract also notes women are equally in need of forgiveness for their sins.

The tract states God's love is the source of unconditional love, and women are free to choose to accept or reject his love.

Priced at 10 cents each, the tracts are available from the Home Mission Board's customer services, 1-800-634-2462.

Just for seniors —

Accept grace in change, especially failings of ourselves and our heroes

Following is the seventh in a series of articles on senior adults written by Robert J. Hastings, retired editor of the Illinois Baptist, news-journal of the Illinois Baptist State Association.

Since 1994 is the year I reach 70, I'm asking myself how I've changed. How am I different, say, than when I was 50? Since change is the only permanent thing in life, then change is forever with us. "Stop! Don't change that!" we cry. But change, like time, moves on. We can no more stop change in society than we can stop a flaming meteorite, plunging to a fiery death in the earth's atmosphere.

One change I see in myself as a senior adult is being more tolerant and understanding of others. Looking back, I think we tend to be more judgmental in our youth.

I'm no longer "shocked" when I hear of some terrible crisis in the life of a prominent person. If we knew the awesome pressures some people endure, we could sooner accept their frailties.

In our youth, we zero in on heroes, super-achievers who are bigger than life. And heroes are good for everyone, young and old. But one of the facts of life is heroes, too, are human. People who never make mistakes never make anything.

If you doubt this, make a list of Bible stalwarts who stumbled — David stealing Uriah's wife, Paul bickering with Barnabas, Peter swearing he never heard of Jesus, Noah drinking himself into a stupor.

This doesn't mean we turn our heads and wink at sin. It does mean all of us belong to the

human race, including ministers, deacons, and government officials.

As Rosamunde Pilcher said in her novel, *September*, "Loving isn't finding perfection, but forgiving horrible faults."

The English clergyman John Donne once said, "Thou knowest this man's fall; thou knowest not his wrestling."

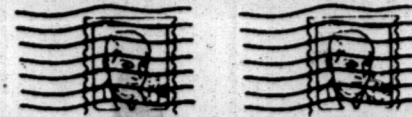
It doesn't take a smart person to find holes in another's character. However, it does take a smart person to perceive the silent "wrestling" that goes on in the souls of those in unusual stress and crisis.

To me, being 70 means it's too late to dress up in robes of self-righteousness.

However, it's not too late to admit, "There but for the grace of God go I...."



Letters to the editor



Questions Vardaman

Editor:

After reading "Another View" in the Jan. 13 Baptist Record, something other than [Jerry] Vardaman's views on pastoral authority concerns me. He stated in the next to last paragraph of his article: "Criswell needs to rethink his views of the Bible as 'infallible' as well." I can only surmise from this statement that Vardaman does not believe in the infallibility of the Bible.

I'm sure Jerry Vardaman is a fine man and a respected professor at Mississippi State. He is also a very interesting and capable writer. (He has been a writer in the past for The Baptist Record Sunday School lesson commentaries.) However, I do not believe we should ask anyone to write an article concerning Bible doctrines for The Baptist Record who questions the infallibility of the Word of God.

Tom Johnson, pastor
Bethel Church
Water Valley

Counters critics

Editor:

I wish to thank L.V. Shoemaker of Collins for his opinion as expressed in a letter to the editor Jan. 27. I share his appreciation of [W.A.] Criswell. In no wise do I seek to denigrate the character of Criswell, nor minimize his contributions towards kingdom purposes.

Our differences concern Criswell's ideas of the correct way to understand Hebrews 13, and the support he finds there for his views that pastors are to be regarded as "rulers" over the churches to which they are related.

I can fully subscribe to the following quotes taken from the writings of a well-known Baptist writer on this matter:

"(Hebrews) 13:7. Both here and in verses 17 and 24 one finds mentioned 'them which have rule over you.' The Greek word... is not... generally used to mean 'to reign' as king or governor. The word... here (*hegeomai*) has meanings as diverse as 'lead,' 'preside,'... the best approach is to understand that those who occupied the office of pastor... were held in esteem and reverence... their faith is to be followed because of its evident results in their lives.... see 1 Peter 5:3 for a caution to the extent of this rule."

These quotes come from the pen of Criswell himself and they do not differ substantially with what I wrote in my earlier response about the role good pastors fulfill (Cf. W.A. Criswell, Criswell Study Bible).

We give these quotes here to let Criswell correct himself. His earlier statement, as found in his Study Bible, is quite at variance with his latest statement (made in Tupelo) on this matter, and we find little to say in setting forth disagreements with his earlier position. I stress again that I have respected and have fully appreciated Criswell

over the years. It is painful to see him deviating from earlier, more sound positions and at such variance with scriptural teaching as a result of his closer connection with fundamentalist positions today. If a seminary professor had made the statement Criswell made about the infallible Bible being the foundation of our faith, he or she would likely already have been dismissed from his or her seminary position for heresy.

Jerry Vardaman
Starkville

Remembers Green

Editor:

The announcement of W.E. Green's death stirs in me sentiments and gratitude which I feel impelled to express.

My first acquaintance with this man of God was in my home church in Florence, Ala. His week of revival there followed closely my fresh surrender to the gospel ministry.

At Clarke Memorial College, I was not disappointed, finding him to be all I had initially observed, and more. He was a brilliant man who, unlike so many preachers with brilliance, fed that mental acumen into a fundamental processor that dispensed the old-time religion in everyday form. He taught us young preachers to preach hard and to keep the gospel simple.

I can hear him say at the ministerial meeting to us students: "Don't just talk, go out there and preach." And I would go to my preaching station at the county jail in Meridian and give John 3:16 my best yell!

In those days Clarke was referred to as heaven on earth, and those of us who were there still believe that was no exaggeration. It was largely through the life and work of William Earl Green that these words were more than a slo-

gan. He constantly strove for academic excellence, moral and spiritual integrity, and a fellowship in the college family that would approximate first-century Christianity.

Lest this good man pass away in silence, I am driven to trumpet his good work of faith and an influence that will live on through those of us fortunate enough to have tasted his life. And, with Brutus, standing over the fallen body of his dead comrade, Cassius, we say: "I owe more than tears to this dead man than you shall see me pay."

Jimmy Hodges
McComb

Raise driving age

Editor:

A grassroots effort is underway to raise the driver's license minimum age from 15 to 16. Why are so many concerned parents supporting this?

•Mississippi is the only state that allows an unrestricted license for a 15-year-old.

•The death rate for 15-year-old drivers in Mississippi is over two and one half times greater than other age groups.

•There is an exception in the bill for persons operating farming equipment.

•The bill has a "stay in school" clause that ties the renewal of the license, of anyone under the age of 18, with certification of school enrollment.

•The Insurance Commissioner tells us that raising the age would save all consumers insurance premiums.

•The first ten months of 1993, at least 12 15-year-olds died in motor vehicle accidents. Thirty-four 15-year-olds have died since 1991. These figures do not include the deaths of others involved in these accidents or the tragic disabilities caused by accidents.

Somehow we manage the first 14 years of their lives to get them where they need to go; can't we do it one more year? I'm sure the parents of the 34 who have died would give anything for the opportunity to do just that.

If you want help to put a stop to this safety hazard for our children and other Mississippians, call or write your senator and representative about Senate Bill 2194 and House Bill 452.

Becky Vance Cowart
Jackson

Not just "words" war

Editor:

Your last two editorials have dealt explicitly or implicitly with the division in the Convention. One of them stated that the controversy seemed to be a war of words. I respectfully disagree.

The prophet said it best: "Can two walk together except they be agreed?" The controversy is a competition between two parties who compete for the Southern Baptist title. There are major areas of no common ground between the parties.

For instance, I know of no SBC founder who denied the historicity of Genesis, who accepted abortion, who ordained homosexuals, or accepted women as elders. Those who do these things have no right to the title of historic Southern Baptist.

If, as the editor says, it is just a war of words, then let the moderates agree with and accept the conservative definitions of the words and the war will be over. Let them admit that Adam was a real man; abortion is murder, not a choice; homosexuality is an abomination, not an alternative lifestyle; elders are males, not females; and hell is a place of torment.

But I submit that the CBF knows that it is more than a war of words. It is a difference in theology. One is defending the historic Southern Baptist beliefs and the other seems to be defending the humanist faith. They are both on Mount Carmel with altars prepared. History will record which altar was consumed by fire.

In the meantime, I suggest that the CBF is a new denomination of former Southern Baptists whose theology differs from historic Southern Baptists and the majority in the SBC today. It is time for the conservatives to admit it, adjust their budgets, make plans accordingly, and go forth in the power of the risen Christ with the gospel of God's sovereign grace to sinners.

L.B. "Cap" Pooser, pastor
Halbert Heights Church
Brookhaven



The Growth
Spiral ...

8th Annual

State-wide

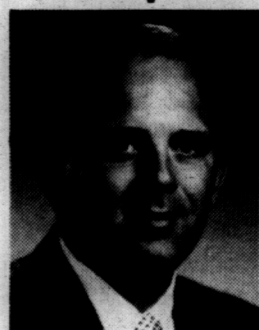
Growth Spiral Conference

February 22, 1994

9:00 a.m.-3:00 p.m.

Temple Baptist Church, Hattiesburg

1508 Hardy Street, Hattiesburg, Mississippi



A former pastor in Mississippi, Ken now leads church leaders in understanding the principles of the Growth Spiral and how to use it in planning and evaluating the work of the church.

Ken Marler

Growth Spiral Notebook Inserts \$5.00, Lunch \$5.00
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-----Pre-Registration Form-----

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Number Attending _____ Attended a State Church Growth

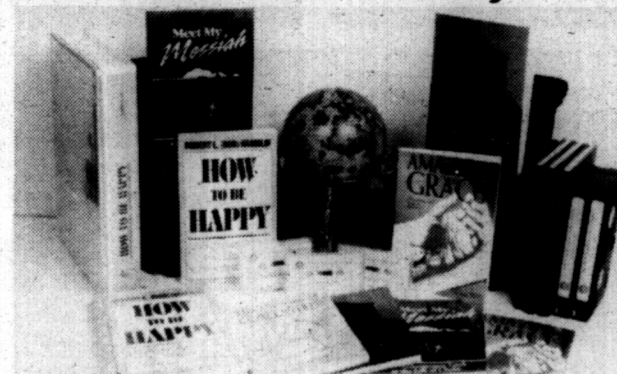
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Church is Currently Enrolled in the Growth Spiral _____ Yes _____ No

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Just for the Record



The Acteens of Clarke-Venable Church, Decatur, recently held a recognition program. They are pictured above with their escorts and crown-bearers.

Mississippi College Department of Art faculty will be presented in a joint exhibition Feb. 1-28 at the Deposit Guaranty National Bank arbor located in Deposit Guaranty Plaza in Jackson. Featured will be the works of Sam Gore, professor and former head of the Department of Art; Steve Glaze, associate professor; Steve Cook, assistant professor; and part-time instructors Kenneth Quinn and Albert Smathers.



Calvary Church, West Point, celebrated 40 years of service with a note burning and "debt free day" on Jan. 2. Pictured from left are James S. Young, associate pastor/education director; Walter Wells, treasurer (28 years); P. T. Hodo Jr., chairman; and Charles Eubanks, chairman of trustees. The church is involved in long range planning, including architectural drawings for building a new worship center within the next year. Walter H. Frederick is pastor.

Palestine Church, Raymond, will conduct a seminar Feb. 6, 5 to 6:30 p.m. on AIDS Virus and the Christian Response. Paul Jones, director of Christian Action Commission, MBC, will be the leader. Jerry File is pastor. Call 922-6157 for more information.

Micah L. Snodgrass, pastor of Brodhead Church, Brodhead, Wisconsin, is looking for bivocational pastors to start churches in seven targeted new work areas and a bivocational education/youth director. If interested call 608-897-4655 or write him at 507 E. 9th Ave., Brodhead, WI 53520.

Walnut Grove Church, Leake Association, exceeded its goal of \$3,000 for the Lottie Moon Christmas Offering with a final total of \$3,323. John H. Pace Jr. is pastor.

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Forrest County hosts law enforcement chaplains

The International Conference of Police Chaplains (Southeast Region), the Forrest County Sheriff's Department, and the Petal Police Department will sponsor a regional training seminar for law enforcement chaplains, Feb. 8-10 at the Quality Inn of Hattiesburg.

The seminar is open to all law enforcement chaplains, liaison officers, and administrators considering beginning chaplaincy programs. Cost is \$60, which includes registration, three lunches, and a

banquet. Continuing Education Credits will be given.

Topics will include: Family and Law Enforcement; Law Enforcement and Community Relations; Death Notification and Emergency; Officer Injury and Death; Child Abuse and Identification; Self Defense; and others.

Registration will begin Feb. 7 at 7 p.m. For more information, contact Jimmie Garrard at (601) 644-9813, or Bobby Shurden at 584-6822.

MBMC posts offered classes

The Mississippi Baptist Medical Center will offer the following classes during the month of February: CPR Course Level "C" for adults, children, and infants, 6-10 p.m., Feb. 14 and 15; natal fit aerobic classes begins a new four-week session at 4:30 p.m., Feb. 7; free breast self exam classes, noon, Feb. 7; childbirth refresher classes, 7 p.m., Monday and Wednesday or Tuesday and Thursday; and diabetes education classes, 8 a.m. to 1:30 p.m., Feb. 12 and 19, and 1-3 p.m., Feb. 17, continuing every Thursday for five weeks.

Classes meeting every month include CPR for infants and chil-

dren, 10 a.m., Wednesdays; Living Thru Cancer, 7 p.m. on second and fourth Tuesdays; cardiac rebounders, 7 p.m. on first Mondays; breastfeeding classes, 7-9 p.m., on first Mondays; childbirth education, 7 p.m. Mondays and Wednesdays or Tuesdays and Thursdays; Lupus Support Group, on first Saturdays; and run/walk seminar, first Wednesdays. For more information, call Louise Secker at 968-5135.

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YOUTH GROUPS NEEDED in Atlanta, Baltimore, Philadelphia, Orlando for summer mission projects. We provide meals, assignment, lodging, T-shirt. For more information, costs, contact Dr. Harry Fowler, Youth on Mission, P.O. Box 2095, Rocky Mount, NC 27802. (919) 985-4499.

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RAYMOND ROAD BAPTIST CHURCH of Jackson seeks a part-time minister of Childhood Development. If interested, please send resume to Katy Shearer, Raymond Road Baptist Church, 4622 Raymond Road, Jackson, MS 39212.

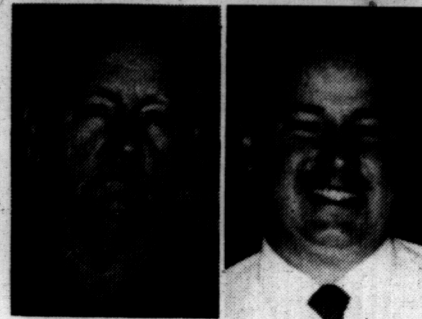
Names in the News

Don R. Mathis, executive director of the West Virginia Convention of Southern Baptists, has resigned that position to accept the pastorate of Central Church, Winchester, Ky. Mathis was elected to the West Virginia post in November 1991 after serving as pastor of Kentucky Baptist churches 27 years.

Donald F. Ackland, 90, widely known Southern Baptist Christian educator and writer, died Jan. 18 at a Nashville health care facility following a lengthy illness. Ackland was known for many years as the editor of *Open Windows*, a high-circulation devotional guide published by the Baptist Sunday School Board. He retired from the Baptist Sunday School Board as supervisor of adult Sunday School curriculum in the Sun-



Mt. Hebron Church, Tiptersville, recently honored **Pearl Brown** for her services for over 25 years as song director. She resigned due to her health.



Everett Church, Mendenhall, recently licensed **Cletes Layton** and **Archle Kemp** to preach. Both men are available for supply. Layton can be reached at 849-3619 and Kemp, at 847-0403. William A. McWilliams is pastor.

day School Department in 1968 after a 20-year career.

John Johnson of Salem Church, Toomsaba, was honored for 33 years of perfect attendance in Sunday School. Danny Ethridge is pastor.

J.T. Taylor has announced his retirement as associate pastor of senior adults and special ministries of Arlington Church,

Jacksonville, Fla., effective Jan. 30. Taylor is a graduate of William Carey College and New Orleans Seminary, and is married to the former Claire Lane of Magnolia. He served several Mississippi churches, including Centreville; First, Purvis; First, Aberdeen; and Daniel Memorial, Jackson. His address is 6009 Arlington Road, Jacksonville, FL 32211.



Lucien Church, Franklin Association, recently held ordination services for **James Pickering**. He is a life-long member of Lucien Church. Pickering, right, is pictured with Ted Bowlin, pastor.



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

I have been dating this guy for two years. I enjoy being with him, but I don't have feelings all the time. Is there something missing? How can I tell if I am really in love?

The reality is that we do fall in and out of love. Feelings are not a good measurement of love; they are necessary but there may not always be "magic" like in the movies. Love that encourages endurance will last longer than love based on outward appearances. Better criteria for determining loves are such things as:

— Christian growth. Are you both growing in your prayer life and Bible study? A spiritual commitment is necessary for lasting love.

— Common interests. Do you enjoy doing the same things and going to the same places? (This does not mean total involvement all the time.)

— Freedom. Do you allow each other time to grow and get involved in other interests? Individual growth is essential to the relationship.

— Communication. Can you communicate beyond facts to the deeper truths of your intellects and feelings?

— Time. Do you allow enough time for the relationship to develop? Relationships are like bread: they take time to rise.

Use this list, and add to it, to determine your own one-of-a-kind love.

The only way my nine-year-old obeys is by spanking. I don't like the idea of always threatening her with corporal punishment. This can't last.

Spanking should be reserved for deliberate disobedience to a household rule after everything else has been tried, and should always be administered with a neutral object rather than the hand that also offers love. This will also help the parent "cool down" before striking. Observe and find out what is important to the child; these can be excellent levers for persuasion. By taking away privileges (Nintendo, friends, bikes, radios, etc.), you create a consequence with longer-lasting effect than just a swat. Use logical consequences to set up a learning environment where the punishment fits the crime. If she is rude, give her "time out" in a place away from others. If she deliberately breaks someone's toy, require her to work to replace it. If she is not home on time, then she does not go out the next day. The earlier you begin such discipline, the sooner the child will become self-disciplined to make right decisions.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name and address not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.



Highland Colony Church, a mission of First Church, Madison, welcomes its first new members after starting services Jan. 2 in the auditorium of St. Andrews School in Madison County. Carl Savell, administrator at First Church, Madison, and mission pastor for Highland Colony, said the new church will target the area of south Madison County, primarily west of Interstate 55 — an area that has doubled in population in the last three years. The church body is presently searching for a suitable building site along the new parkway under construction in Madison County. (Photo by Julius Thompson)

Staff Changes

First Church, Ridgeland, has called **Matt Buckles** as interim pastor effective Jan. 2. He is a consultant in Church Administration/Pastoral Ministries, Mississippi Baptist Convention Board.

Norman G. Walker Jr. has resigned as pastor at Farmhaven Church, Canton. He is available for interim pastorate or pulpit supply and may be contacted at 856-1956.

Longview Church, Starkville, has called **Donald Pouns** as pastor effective Nov. 21. A native of McComb, he is a graduate of New Orleans Seminary.

Jim Beck, former pastor of Northgate Church, El Paso, Texas, has moved to **First Church, Belle Chasse, La.** He previously served churches in Neely, Carriere, Hattiesburg, and Soso.

Midway Church, Vardaman, has called **Chuck Shumaker** as pastor effective Oct. 24. His previous place of service was Carey Springs Church, Randolph.



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West Marks celebrates 50 years

West Marks Church, Marks, will note its 50th anniversary with a month-long celebration beginning Feb. 27. Members who have been at the church 40 or more years will be recognized on the 27th.

During the month of March, former pastors and ministers of music will lead worship services.

For more information, contact the church at (601) 326-4264. Mike Smithey is pastor.

Mississippi native named to Md./Del. post

Charles R. Barnes, a native of Stonewall, has been named the new executive director for the Baptist Convention of Maryland/Delaware, effective Nov. 11.

Barnes went to Maryland in 1961 to serve the newly-formed Severna Park Church, where he pastored for nine years. In 1970, he joined the convention board staff as director of church programs and services.

He is a graduate of Mississippi College and New Orleans Seminary. He is married to the former Laura Thompson of Morton.

Uniform

Exercising childlike faith



By Doug Bain
Luke 18

Part of the value of theology is that it helps us see biblical truth in balanced perspective. Theology can help us read isolated verses against the broader background of biblical truth so that those verses will not come to function without a balanced emphasis. The passage at hand is a good illustration, suggesting that childlikeness is essential to "kingdom living." The issue before the careful student is which aspects of childhood are to be retained and which, according to 1 Cor. 13:11, are to be relinquished. Many a person on the way to maturity may be confused about how to handle aspects of childhood, with the result that childlikeness is retained and childlikeness is relinquished.

Childlike faith (vv. 15-17). Granted that Christian living is to involve a process of maturing, what child qualities can be incorporated without infantile regression? Little children are teachable, they draw their identities from their parents, they do not have hidden agendas, they are sensitive about issues of fairness, they do not always have to be in control or be right. While they can be independent, they are also family-dependent. Little children are characteristically trusting. They want to believe the parent has their good at heart, that the parent is for them. They are basically not suspicious by nature, not thinking the parent has "held out" on them. As part of their trusting, little children are responsive. So whether they can vote as well as informed church members or understand the challenges of contemporary discipleship, little children can show the rest of us "mature ones" something about attitudes characteristic of kingdom living.

The seeker (vv. 18-21). This seeker must not have heard what Jesus had just said. Or possibly he thought of eternal life and living in the kingdom as different from each other. But this seeker was correct in asking about eternal life as a gift. In response, Jesus may have been testing the man's theology. "Are you acknowledging my status as God's supreme representative?" Then Jesus seems to suggest that if one really could keep the commandments, doing so in cooperative relationship with the Father, that one would know eternal life — which further implies why we need a Savior.

The sorrow (vv. 22-23). Regardless of the young man's claim, it is doubtful that he had kept all the commandments in any way other than externally. Doubt arises about the very first commandment to have no other god, because he apparently had let his wealth be his organizing center of value. He needed thesaurus therapy — healing at the point of his treasure. His treasure was earth-bound. He attempted to draw his sense of value from possessions rather than from God. As seen in these verses, values are more influential than claimed beliefs. For claimed beliefs to be vital beliefs they must influence what one treasures. The young man's source of value separated him from life.

The difficulty (vv. 24-27). The problem with our affluence is not only that it tends to absorb our primary attention. It tends to distort our vision and values. We confuse 20th century American suburban affluence with kingdom blessings. We typically think that the best America has to offer is the same as Christian prosperity. Every one of us is relatively affluent, which blinds us to what Jesus taught about kingdom living.

In a desperate bid for value, a person may feel that to have things of worth will provide a sense of personal significance. Instead of trusting God, many a person accumulates affluence in a desperate bid for significance, and it is a dead-end run. It was easier for their most common large animal (camel) to get through the smallest hole than that one could see through (needle's eye) than for those who depend on affluence to enter the New Humanity. Even being saved is beyond our grasp — except for sheer grace.

The rewards (vv. 28-30). Though it may be a matter of delimiting value from camel size to needle-eye size, delimiting from expansiveness to centeredness, coming down even to "poor in spirit," though it involve selling all that separates us from God, whatever sacrifices are made in behalf of kingdom living are as nothing compared to the treasures of living in the kingdom!

Bain is professor of biblical and related studies, Blue Mountain College.

Bible Book

Jesus: Source of living water



By Dan Howard
John 4

In the game of life we have personal barriers that must be overcome in order to share Jesus with every person. Jesus demonstrates for us that his salvation reaches across all barriers and differences to provide salvation for all people.

Jesus' offer of living water (vv. 7-15). Because of racial impurity and religious irregularities, the Samaritans were considered by the Jews to be inferior people. The Samaritans felt the same about the Jews. Jesus, a Jew, intentionally went through the country of Samaria on his journey to Galilee.

As Jesus sat beside a well Jacob had dug, a Samaritan woman came to draw water. In Jesus' request for water, we see Jesus overcoming racial, social, and religious barriers which existed between a Jewish man and a Samaritan woman. We should be as willing as our Master to cross these barriers to witness to a lost person.

Jesus also presents a principle of witnessing that we should not overlook. That is, he made contact with this woman at a point of common interest. They had water in common. She came to draw water and he wanted a drink of water.

Jesus stated in verse 10 that if she knew who he was, he could give her living water. The phrase "living water" meant fresh, flowing water such as water from a spring. The water in Jacob's well was stagnant water.

The woman understood Jesus on a physical and literal level. Jesus proceeded to move toward the deeper spiritual meaning. The offer Jesus made to this woman (and to each of us) is of living water that will become like a well flowing inside of us to satisfy our thirsts completely. The woman wanted this kind of water so she would not be bothered with coming to draw water every day. She still had not comprehended the spiritual meaning of Jesus' statement.

The living water Jesus offers is himself. He will be that source of living water within us that will satisfy our thirsts. People are searching today in alcohol, drugs, sex, gambling, extramarital affairs, etc., for something to satisfy the thirst within their lives that only Jesus can satisfy.

Jesus discloses who he is (vv. 24-26). One of the points of disagreement between the Samaritans and the Jews was the place of worship. The Jews worshiped at the temple in Jerusalem. The Samaritans thought their temple at Mount Gerizim was the only true place to worship.

Jesus stated in verse 24 that "God is spirit," therefore he is not limited to one place of worship. Because God is spirit, Jesus said that we must worship him "in spirit and in truth." To worship "in spirit and in truth" indicates we worship him with our inner spirit, that our worship is true worship. True worship does not consist of attending church and going through a certain order of worship; true worship involves our spirits encountering and experiencing God.

The woman indicated she knew of only one person who could settle this controversy over the place of worship. That person was the Messiah. Jesus very clearly declared that he was the Messiah.

The Samaritan woman's witness (vv. 28-30). When we come face to face with Jesus and have a true worship experience; the things which were once important to us become less important. This is indicated by the fact that the woman forgot about drawing her water. Another thing which happened is that this woman went into the city to tell other people about what had happened to her. Witnessing involves sharing what one has experienced. As she shared her testimony people responded to Jesus.

Jesus challenges his disciples (v. 35). In this verse Jesus refers to the fact that in nature it usually took four months from the time you planted until you could reap a good harvest. In some people it takes time to plant, water, and nurture the gospel message. Jesus' point was that there are people all around who are ready to receive the gospel now. We should not delay in sharing with them. May we accept the challenge of Jesus not to delay in sharing with all people the source of living water.

Howard is pastor, Woodville Church, Woodville.

Life and Work

Who is a neighbor?



By Billie Buckley
Luke 10

Today we need to recognize our neighbor. How do we do this? The answer is obvious: by the way they look, by the way they talk, and by the way they act.

Our neighbors are easily recognized. They are anyone who moves in our circles of influence with a need. What does the Scripture have to say about this?

It's the most important question ever asked (vv. 25-29). Jesus was asked many questions for various motives. He never stood in awe of those who questioned him or the trick questions that were asked. Today in our scripture, it was asked, "How may I have eternal life?"

It's interrelated. His answer affirmed the interrelationship of love for God and love for our neighbor summed up in the law of the Old Testament. Yet, we must never forget that love for our neighbor is not a condition for salvation. Love for your neighbor is the fruit you bear as a result of your salvation.

It's inclusive. This Christian love is a lifestyle and not an isolated act of a fleeting feeling toward selected individuals. In verse 29, the lawyer wanted to place limits on who was his neighbor. Some folks today are exclusive rather than inclusive regarding who is their neighbor. Human relationships become distorted and out of focus, too. This ought not be. With God's help the right inclusive image can become clear.

Man meeting man's worst enemy (v. 30). Who is this enemy? Man himself. We have met this enemy many times. Jesus told a story about such an encounter to answer a spiritual question. Never overlook the fact that he was a practical preacher as well as a preacher of great doctrinal truths. His story was about helplessness and hopelessness.

This man was helpless because he had fallen among thieves, was robbed, beaten, and left nearly dead on a narrow, winding road to Jerusalem. He could not at this point help himself. He was helpless and not lazy. On one hand, some of our neighbors are helpless, too. On the other hand, some should be led to work and be responsible because they are not helpless.

Hopelessness is the greatest of all our enemies. People are never free from trouble. It not only follows us down the Jericho Road, but it follows us home, meets us at work, opens the door for us at church. Many today are hopeless and we need to share Christ's hope with them.

A profession lacking in love (vv. 31-32). The next two characters in Jesus' story were a priest and a Levite who were supposed to serve God in their professions. Yet, they had not become like him. This was true because of two bad attitudes they had.

A neglectful attitude of generosity had been replaced by a hard heart. I'm afraid that my mind might overrule my heart today because of the abuse of so many institutions programmed to meet needs.

A nonchalant attitude asks, "Is it worth the hassle?" The obvious answer for the two professionals was, "No, it's not worth the hassle." What is your answer to this question?

A Samaritan's fashion of love (vv. 33-35). Jesus finished his story by telling about a Samaritan who took a personal interest in the needy man's situation. Here we see a beautiful picture of attentive caring and active caring.

Attentive caring was evident because the Samaritan was attentive to the knowledge that he was brought to this one spot, to this one man, to this one need. Are we that attentive? Where is your one spot, your one man, your one need to meet? Active caring was evident as the Samaritan crossed artificial boundaries of race and religion to actively meet the needs of one on the other side of those boundaries. Have you crossed any boundaries lately?

Redirecting the focus of the question (vv. 36-37). Jesus' refocused question was, "How can I act as a neighbor?" The answers are two: be a follower of the highest model, and be a leader who points the way to the one who also was attacked, wounded, stripped, and laid in a grave.

Be like the one who journeyed down by the way of a manger in Bethlehem to our wounded stations in life, who died and then rose to meet our greatest need of establishing a relationship with God. Follow him to meet your neighbor in need.

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Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**NOV. 1, 1993-
NOV. 30, 1993**

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Mrs. B. T. Felman



Mr. Bobby Thames receives his 10 year service pin. Mr. Thames is the Assistant in our Supply Department on our India Nunnery Campus, Jackson, Mississippi.



Mrs. Mary Posey recently received her 5-year service pin. Mrs. Posey is a Child Care Worker in our Chemical Dependency Program on our Jackson Campus.



Mrs. Clara Stephens, Child Care Worker for our older boys in Jackson, receives her Level 2 Certificate. Certificates are awarded to our Child Care Workers as they complete certain requirements for various levels.

Mrs. Simon J. Lewis
Mrs. Leona M. Wilson
Mr. & Mrs. Norton Miller
Billy Shaw
Mr. & Mrs. N. L. Shoemaker Jr.
Sarah Shaw
Eloise Avery
Alvin Shedd
Mr. & Mrs. James D. Wilson
Jason Shelton
Mrs. Ada Mae Hickman
Mr. & Mrs. W. D. Hobby
Mr. & Mrs. James S. Russell
Mr. & Mrs. Kenneth W. Statham
Mrs. H. L. Thompson
Mr. Earl Shepard
Mrs. Kathryn H. Hutton
Mrs. Martha Lou Shirley
Mrs. Rebecca Chastain
Mr. & Mrs. Robert L. Yeager Jr.
Mrs. T. S. Singletary
Mr. & Mrs. Charles L. Miller
Mr. Jerry C. Skipper
Mr. & Mrs. Gus Evans
Salem Baptist Church -
Shuquak Baptist Church
Mrs. Sam B. Bounds
Mr. & Mrs. W. A. Thomas
Mr. & Mrs. William Prince
Mr. Malcolm Smith
Mr. & Mrs. R. J. Knight
Mrs. Christine Smith
Mrs. Eugenia A. Ekridge

Sherri Lynn Smith
Mr. & Mrs. Odi Smith Jr. and David
T. J. Spears
Mr. & Mrs. Owen D. Jones
Mr. & Mrs. William F. Peery & Jana
Mr. Woodrow Starns
Mrs. Stacy W. Bolian
Norris Stephens
Mr. & Mrs. Pat H. Shivers
Mr. Filmore Stewart
Phillipston Baptist Church, Sidon
Mrs. Mella Stewart
Yale Street Baptist Church
Albert Strickland
Mrs. Lois A. Criswell
J. W. Strong
Mr. & Mrs. Thomas Ruseum
Mr. L. H. Stubblefield
Mr. & Mrs. W. C. Arendale
C. H. "Chip" Sutton
Mrs. Theron Bratton
Mr. & Mrs. Walter B. Moore
Mrs. Beth Switzer
Dr. Robert E. Carty & Family
Mrs. Odessa Taylor
Adult 4 SS, Carrollton BC
Misses Opal & Edna Watson
Mr. J. W. Thomas
Mr. & Mrs. Tom Rice
J. A. Thigpen Jr.
Mr. & Mrs. James P. Streetman III

(to be continued)



Rev. and Mrs. Norman (Mayme) Crochet, also Child Care Workers on our Jackson Campus, each received their Level 2 Certificates.



Miss Jan Rowzee is awarded her Level 2 Child Care Worker Certificate by Mr. Henry Glaze, Director of Programs. Jan serves children as Child Care Worker on our Jackson Campus.



Mr. Rusty McKee is awarded both his 1 year service pin and his Level 2 Child Care Worker Certificate. Mr. McKee assists with transportation needs for our young people as well as serving as Child Care Worker.



Mrs. Jewel Hedgepeth is pictured receiving her Level 2 Child Care Worker Certificate. Mrs. Hedgepeth is a Child Care Worker on our Dickerson Place Campus in Brookhaven.



Pen Pal Club

Dear Pen Pal Club:

My name is Betty Braden Fisher. I am 12 years old and my birthday is April 2. I have four cats, two dogs, two rabbits, a bird, and a horse. I am a Christian. I will be glad to write a boy or girl age 11, 12, 13, or 14. Please send a picture if possible. My address is Rt. 2, Box 23, Indianola, MS 38751.

Betty Braden Fisher

Dear Pen Pal Club:

My name is Jill Gregory and I am 8 years old. I am in the third grade at Mooreville Elementary School. I am a member of Auburn Baptist Church. My hobbies are Nintendo, basketball, swimming, and reading. I would love to have a pen pal, either a boy or girl. Please write to Rt. 4, Box 371, Tupelo, MS 38801.

Jill Gregory

Dear Pen Pal Club:

My name is Jill Rebekah Terry. I am 10 years old and in the 5th grade. My hobbies are riding horses, playing with my pets, swimming, reading, and playing chess. I go to First Baptist Church. I have eight pets — five dogs, one cat, and two horses. If you would like to be my pen pal please write me at Rt. 4, Box 257-A, Water Valley, MS 38965.

Jill Rebekah Terry

Dear Pen Pal Club:

Hi! My name is Mildred Masters. I am 13 years old. My birthday is Dec. 23, and I am in the 6th grade. I am a Christian. I go to Magee's Creek Baptist Church. My hobbies are reading, riding my bike and four wheeler, jumping on my trampoline, being with my friends, riding my painted pony, and playing my SNES, RNES and Saga Game Gear. If you would like to write, you can be a boy or girl. Write to 18 Dinan Salem Rd., Tylertown, MS 39667.

Mildred Masters

Dear Pen Pal Club:

My name is Misty Yarbrough. I am 9 years old. I do not have any pets, but I would like a horse. I love horses very much. I am in the 3rd grade at Lafayette Elementary School. I go to Delay Baptist Church. If you decide to write me, please send a picture. My address is Rt. 1, Box 104, Paris, MS 38949.

Misty Yarbrough

Dear Pen Pal Club:

My name is Ley, Elliott. I am 11 years old and my birthday is May 3. I am a Christian, and I go to the First Baptist Church in Amory. My favorite authors are R.L. Stine and Matt Christopher. My hobbies are reading, watching T.V., and playing football and basketball. I would like a boy or girl to write. Oh, I almost forgot, I also love to lift weights. If you want to write me, my address is 1304 Concord, Amory, MS 38821.

Ley Elliott

Dear Pen Pal Club:

My name is Jennifer Surrette. I am 11 years old. I go to Lafayette Elementary School. I also go to Delay Baptist Church. I might be getting a horse. I have a cat and two dogs. If you would like to write me, write to Rt. 1, Box 106C, Paris, MS 38949.

Jennifer Surrette

Dear Pen Pal Club:

Hello. My name is Thomas Golden. I'm 10 years old and I'm in the 4th grade. I like to read. You can write to me at 413 14th Ave. W., Williston, ND 58801. Please send a picture.

Thomas Golden

Dear Pen Pal Club:

My name is Jennifer Files. I am 11 years old and in the 5th grade. I go to Neshoba Central Elementary School. I go to Grace Baptist Church. My hobbies are talking on the phone, listening to the radio, reading, and swimming. My favorite color is blue. I would like a boy or girl of any age as a pen pal. If you would like to write me, my address is Rt. 7, Box 17-B, Philadelphia, MS 39350. Please send a picture.

Jennifer Files

Dear Pen Pal Club:

My name is Jenny Snow. I am 12 years old and my birthday is Feb. 2. I live in Louisville, Miss. I am a Christian and attend Enon Baptist Church. My hobbies are reading books by R.L. Stine and Christopher Pike, playing basketball and softball, talking on the phone, and shopping. I have a 10-year-old brother and a one-month-old baby sister. I would like a boy or girl to write to me and if possible send a picture. My address is Rt. 3, Box 340AA, Louisville, MS 39339.

Jenny Elisha Snow

CHILDREN'S PAGE

City of Jewels

The Bible tells us that heaven will be full of beautiful gems and jewels. There will be walls built of precious stones, gates of pearl, and streets of pure gold. See if you can find in the puzzle the jewels listed in Revelation 21:18-21. Don't forget to look up, down, left, right, and diagonally!

JASPER
SAPPHIRE
CHALCEDONY
EMERALD
SARDONYX
CARNELIAN
CHRYSOLEITE
BERYL
TOPAZ
CHRYSOPLASE
JACINTH
AMETHYST
PEARL
GOLD



S C H R Y S O L I T E
H O E M E R A L D V U
C B R A B Z Y C X W S
D E I F I E G H T S A
M L H H K J R R P Q R
P N P T S R Q Y O N D
O E P U W V T S L M O
C H A L C E D O N Y N
Y X S R Z A B P P C Y
G F G O L D E H D A X
T S Y H T E M A H I Z
O M L K J J A S P E R
J A C I N T H E S T U
W C A R N E L I A N V

Source: *Hunting for Bible Treasures* by Joy MacKenzie
(Zondervan Publishing House, 1994).

Available at your local bookstore or by calling 1-800-727-3480.

Book Reviews

WORRIES, WONDERS, WHYS, published by Rusty McIver. A collection of prayers and questions to God offered by children. Beautifully-illustrated. Available through Palmer Home for Children, P.O. Box 746, Columbus, MS 39703-0746.

FOREST FRIENDS: PLAY FAIR, by Danae Dobson, Word Publishing. For ages two to five, the book is part of a series which centers around six-year-old Eric Martin and his imaginary animal

friends of The Big Green Forest. In this story, Eric teaches his forest friends about honesty and playing by the rules.

DOES GOD KNOW HOW TO TIE SHOES? by Nancy White Carlston, illustrated by Lori McElrath-Eslick, Wm. B. Eerdmans Publishing Co. Ideal for parents to use as a teaching tool about the nature of God. Poetic words and charming pictures encourage a child's exploration of God without preaching.

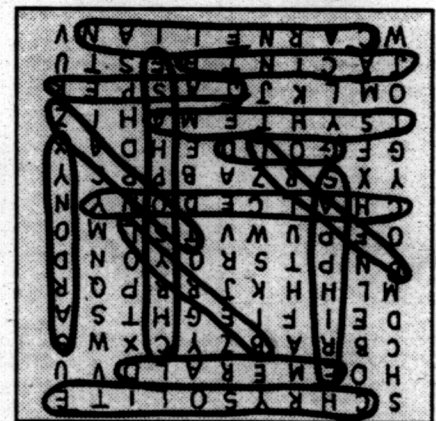
Bibliocipher

By Charles Marx
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BCD EFG HIJGA CB AYR YA KGIEF; MOE EFG
JYBE CB JCK YA GEGTRIP PYBG EFDGOF LGAOA
SFDYAE COD PCDK.

DCWIRA AYZ:EHGREN-EFDGG.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Mark Eight:Thirty-Six.



Baptist Record

February

291
005 DTM
SOUTHERN BAPT HISTORICAL SO 00
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203